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83rd Anniversary—24

Hope College, Holland, Michigan 49423

May 17, 1971

Search to continue

Board fails to find president

by Gerald Swieringa

"Unless the unexpected happens, Hope College will not have a president in September," stated President of the Board of Trustees Hugh DePree following the board's May 7 meeting.

THE PRESIDENTIAL Search Committee was unable to present the board with the anticipated five or six names which the board desired. According to board member Dr. Bernard Brunsting, several names were submitted, and one "stood head and shoulders above the rest." The board decided, however, to continue its investigation rather than accept this recommendation, Brunsting acknowledged.

Dr. Paul Fried, chairman of the history department and PSC faculty representative, stated that the committee's investigation would continue throughout the summer and into the fall term. He added that Mrs. Norman Vincent Peale, chairman of the PSC, may step down from that position because of responsibilities elsewhere.

THE COMMITTEE is planning to meet today to outline further investigation procedures.

In other action the board discussed possibilities of bolster-

ing the college's placement capabilities. Dr. Willard Wickers, Secretary of the board, observed that the job placement probabilities for graduating senior are extremely low.

TO ASSIST the 1971 graduating class in finding jobs, the board plans to contact business men and Hope alumni. In addition, the board investigated the possibility of hiring a placement officer to handle this responsibility in the future, Wickers stated. The board authorized the executive council to study the machinery of such a plan.

Presently, the responsibility of job placement is concentrated in the individual departments of the college, Wickers stated. Brunsting added that this year's placement squeeze is most acute in the education department.

"OUT OF approximately 150 students graduating with teacher's certificates, 10 have so far been placed in positions," Brunsting said.

The budget of the college was also presented to the board, and a preliminary approval was granted with the stipulation that a \$50,000 reduction be made. College Treasurer and Business Manager Clar-

ence Handlogten said he had no idea of what would be cut to satisfy the board's demands.

WICKERS STATED that the reduction was necessary in order to present a balanced budget to the government and banks in loan bargaining confrontations. "A balanced budget impresses the government and banks, so the board decided to take a little out of the budget and set it up as a contingency fund," Wickers said.

The board also studied the possibilities of matching the Kresge Grant of \$500,000 before the September deadline. Wickers stated that board members and Michigan classis churches were being solicited to meet the grant. Currently, the college needs approximately \$250,000 to match the grant.

Finally, the board elected one new member and re-elected two others to two-year terms on the board.

Considers alternatives

by Mary Houting

"The traditional semester, the calendar system... with the infamous 'January rump session,' is experiencing rapid decline."

THUS READS a report distributed to all faculty members by Jon Huiskens, registrar of the college, regarding national trends in calendar revision and statistics on the 4-1-4 academic calendar.

For the past eight months, the Administrative Affairs Board has been considering a proposal to replace the present traditional two-semester calendar with the 4-1-4.

HUISKEN'S summary of national trends in calendar revision reports that prior to the 1970-71 academic year, 1753 institutions in the U. S. employed the traditional semester system, but by the fall of 1971 there will be only 602, a decline of 1151 in one academic year.

Most of these institutions, Huiskens notes, have adopted one of three academic calendars: the "early semester" system in which the first semester ends before Christmas, the quarter system or the 4-1-4. Presently 232 colleges employ the 4-1-4 and an additional 195 schools are considering its adoption, Huiskens reveals.

IN ITS ATTEMPT to reach a conclusion on the 4-1-4 calendar reform proposal, the AdAB has held a hearing, considered the responses of the various academic departments to the proposal and polled the faculty. At its meeting last Monday the board decided to poll the students by distributing questionnaires in the sophomore world literature classes.

Dr. Cotter Tharin, chairman of the geology department, stated,

CLB establishes new guest visitation hours for fall

by Bob Roos

The Campus Life Board completed action on the revision of guest policies at its meeting May 5.

THE FINAL result was a slight liberalization of the policy in terms of the number of hours during which guests will be permitted, and a new procedure for determining the particular schedule in each living unit. Barring a faculty or Board of Trustees veto, the revised policy will take effect in the fall.

The new procedure for setting schedules in individual units was passed by the CLB at its April 30 meeting. It stipulates that, at the beginning of the fall semester, each unit will decide by vote on a schedule that fits within the limits of the present policy. Called "plan A," this schedule will remain in effect for a minimum of four weeks. Each unit will then vote on a new policy— "plan B"—the maximum limits of which were determined by the CLB at the May 5 meeting.

UNDER PLAN B, units will be allowed a maximum weekend schedule of 1 p.m. to 1 a.m. on Friday and Saturday and 1 p.m. to 5 p.m. on Sunday. During the week, all men's units will be allowed guest hours for two evenings—probably Monday and Wednesday—and all women's units will have hours on the evenings when the men's units are closed. The opening and closing times will be 7 p.m. and 11 p.m.

The decision on the precise regulations under plan B was reached after extensive debate on certain points left undecided by the CLB's ad hoc committee for guest policy revision. Particular controversy was aroused by the question whether doors should be "ajar" or "unlocked" while guests are being entertained, and the problem of the opening times for weekday hours.

THE BOARD finally voted that doors must remain "ajar," and the 7 p.m. starting time on weekdays was retained following the defeat of a motion that it be replaced by 1 p.m.

Opinion on both of these questions was polarized between

the student board members on one hand and the faculty and administration members on the other. The students' position was weakened by the absence of three of the six student CLB members.

ASSOCIATE DEAN of Students Michael Gerrie, who attended the meeting as a guest, opened the debate over the "ajar" question by contending that a door which remains ajar acts as an "inhibitant for the behavior nobody wants to talk about—drugs, alcohol and promiscuity." He said also that a rule permitting doors to be "closed, but not locked" would in effect be unenforceable, because it would necessitate the RA checking each door by hand.

Students Blake Prichard and Ron Sanford, who authored the original proposal to revise guest policy, answered Gerrie's arguments. Sanford maintained that "the degree of inhibition (of indiscreet behavior) doesn't change much between having doors "ajar" and "closed but not locked."

REPLYING to the charge that a "closed but not locked" rule would be unenforceable, Prichard said, "If the evidence warrants a check on a room, the RA can use a key, whether the door is unlocked or not." He went on to say that an "ajar" rule would cause noise problems that would be avoided by a policy allowing doors to be closed.

The debate eventually came to center on the question of how far the college should assume responsibility for students' social and moral growth. There emerged a consensus that the college is accountable to at least some extent. Referring to a rule that would allow doors to remain closed, CLB Chairman David Marker said, "We're not being responsible by just ignoring things." The vote endorsing the "ajar" rule followed.

THE BOARD passed the ad hoc committee's recommendation that for the final exam periods, semester break and Thanksgiving vacation, "each unit will vote one week before these begin to determine the specific plans to be followed."

AdAB hears 4-1-4 report

"We now have some idea of what the faculty thinks. I would love to know what the students think."

PRIMARILY, the AdAB is concerned with student response to what it considers the only three feasible options for an academic calendar at Hope: the present system, the 4-1-4 and the "early semester" system with the first semester ending before Christmas.

Dean for Academic Affairs Morrette Rider voiced objections to the quarter system because of the extra cost involved in any program over two semesters. "There is also another built-in opportunity for students to withdraw from the college," Rider noted. The 4-1-4 involves the minimum additional cost of any of the proposals, he added.

DR. DAVID Myers, associate professor of psychology, presented to the AdAB the results of a questionnaire distributed to the faculty regarding the proposed academic calendar reform. The most significant faculty responses, Myers indicated, dealt with an overall reaction to several alternative academic calendar systems. Of 92 responses, only eight reacted positively to the present calendar system, while 61 reacted either negatively or very negatively, Myers reported. Fifty-four reacted positively to the proposed 4-1-4. Sixty-one reacted positively to the "early semester" plan.

RESPONSES to another question regarding preference between the 4-1-4 and the "early semester" system showed that 38 faculty members preferred the 4-1-4, while 46 preferred the "early semester" plan and eight were unsure.

Bob Scott, president of the Student Congress, expressed what he felt to be general student opinion that "everyone wants to get done before Christmas." Tharin supported Scott's statement. "We must get the first semester over before Christmas. I think this is foremost in everyone's mind," he said.

THE BOARD then discussed the possibility of employing an early semester system with the first semester ending just before Christmas. Classes would begin the first of September, dismiss in mid-May and Christmas vacation would be extended a week in January.

Several members voiced their approval of this plan. Scott commented that most students would rather get out earlier in the spring than they do now. He also suggested that such a system could be a "halfway step" toward implementation of the 4-1-4.

HUISKEN STATES in his report on national trends in calendar reform, "Whether we adopt the early semester or the 4-1-4 at Hope, we certainly will not jeopardize the possibility of students transferring to us in February." While only two schools in Michigan employ the 4-1-4, all but 16 have a calendar other than the traditional semester. Any of the other systems will mesh with either the 4-1-4 or the early semester, Huiskens says.

Rider said the main objections to the early semester system would probably be the early starting date and the absence of any vacation break other than Thanksgiving during the first semester.

Dr. Vanderlugt to speak at 1971 commencement

Hope College will confer honorary degrees upon the Rev. Donald DeYoung, pastor of the Elmendorf Reformed Church of New York City, and Miss Dorothy Maynor, executive director of the Harlem School of the Arts, at its Commencement exercises June 7.

REV. DE YOUNG will receive the Honorary Doctor of Divinity Degree, and Miss Maynor the Doctor of Letters for her work in the field of music and music education.

Rev. DeYoung will also be the baccalaureate speaker on June 6 and Dr. William Vanderlugt, Chancellor of the College, will be the Commencement Speaker.

VANDER LUGT joined the Hope faculty as Dean for Academic Affairs in 1954, holding this position until 1966 when he was appointed Hope's first Distinguished Professor-at-Large. In 1970, he was appointed Chancellor of the College. The topic for his commencement address is, "Don't Look at Me."

Rev. De Young, a Hope graduate, continued his education at Western Theological Seminary and was ordained into the ministry of

the Reformed Church in America. Since 1957, he has served the Elmendorf Reformed Church of the East Harlem Protestant Parish in New York City. The Elmendorf Church is the oldest church in Harlem and has served the inner-city community for over 300 years.

MISS MAYNOR, distinguished American soprano and music educator, was born in Norfolk, Va. in 1910. Her early musical experiences were in the choir of her father's Methodist Church in Norfolk and were continued with formal studies at the Hampton Institute under Nathaniel Dett and at the Westminster Choir College in Princeton, N.J.

Her distinguished career as soprano soloist includes numerous performances with the major symphony orchestras of the United States, including the New York Philharmonic and the Boston, Philadelphia, Chicago, Cleveland, San Francisco and Los Angeles Symphony Orchestras.

In mid-career, her sustained interest in young people of the ghetto and her concern for their neglected potential in the arts led to her founding of the Harlem School for the Arts in 1963. The school started with instruction in music for children in the black community and has now expanded to include dance, drama and the fine arts.

This is the last issue of the *anchor* for the 1970-71 school year. Next week the *Opus* will be published and may be picked up Monday in Van Raalte Hall.

anchor editorials

Last look How to look

One seldom lives his life as a logical progression of cause and effect relationships. One does not build his Babel, tier upon tier, stone upon stone, without making radical engineering accommodations, without casting out many useful bricks for others sculpted less finely.

Neither do the blocks of one's experience fit so precisely that it is possible to praise the edifice without condemning the foundation. In Theodore Roethke's words, life is a "sequence, sometimes metaphysical," more often incongruous.

Still, the assessment must be made, the levels applied, the plumb lines dropped. It is the faculty of education that it serves both as the cornerstone of the structure and provides the tools whereby the structure is judged. It is in this way that I should like to examine four years of the Hope College educational experience: first, as to its value in and of itself, and second, as to its value as a critic concerned with the edifices of the day.

As an experience in and of itself, the most cogent value of education as it is administered by Hope College lies in the access it offers to a variety of disciplines. Challenge, at Hope, is defined broadly; its terms spanning the confines of interest, ability and persuasion. The student has no recourse but to confront not only the acceptable, but the objectionable. He is made aware early that the only distinguishing faculty he possesses is that of critical judgment, and that that faculty, if he is to satisfactorily proceed through his chosen course of study, must be refined in a smelt so remotely associative that the transfer of the skills acquired in one subject to those demanded of another is, at best, negligible. Usefulness has never been the boast of liberal education, but I know of no other form of education so well adapted to the sharpening of one's critical objectivity.

I cannot so acknowledge the value of liberal education at Hope College without voicing what I find to be the most imposing threat to it. That being, a complacent tolerance of the unacceptable in the name of "acceptance." I see this tolerance exposed in a rising number of courses where "feeling" has replaced intellectual inquiry. I see it exposed in the uncriticized rise of campus crime, and I fear to see it exposed in a lessening of the college's academic standards. To remain objectively critical in its disciplines, a college must remain objectively critical of its fetishes. I see Hope being charmed into complacency.

A strong liberal arts tradition invariably lends its owner a guise distinctive, but not altogether unique. Uniqueness demands a further dimension, and this dimension is offered by the Christian tradition which Hope maintains. When one speaks of a Christian tradition, one speaks of a moral tradition, a tradition which answers the demands of judgment beyond itself—offering a scale, a rule whereby all other judgements are ultimately judged.

In maintaining its Christian tradition, Hope maintains the only justifiably moral tradition accepted by the Western world. In that limited sphere, it is a constant, a universal whose value is as striking in its severity as it is in its rewards. By participating in that tradition, Hope participates in the judgments made at Calvary, at Nuremburg, in Vietnam and indeed everywhere that the morals of Western culture have been employed to justify the actions of Western culture.

Christianity at Hope is not so much in danger of secularization as it is of becoming a narrow, personalized identity bracelet. Its scope is being minimized, its dimensions and functions as a moral standard are being lost behind the facade of a "personal commitment to Jesus."

There is something very threatening in this joyous embrace of Aquarius' latest deity, something that diminishes the profound magnitude of human suffering, something that denies even the possibility that Christ could weep. Christianity is no longer a demanding moral standard, it is become a prerequisite to frivolity.

It seems to me then, that the college is approaching a period of academic and moral crisis—and education being what it is—the threat is poised before both the institution and the individual within it. Traditions are not sacred, but I would regret to see them destroyed by perfidy.

Gerald Swieringa

The academic year that is now coming to an end has been a disappointing one in many ways to anyone concerned for the future of Hope College. It has not been so because evils have befallen the school, but rather largely because expectations for progress have not been fulfilled. This failure to achieve what seemed realistic goals can not be blamed on any one section of the college community; it is the result of a nearly campus-wide absence of determined drive to reach the goals foreseen at the beginning of the year.

Foremost, of course, is the failure of the presidential search committee to find a new president for Hope College after nearly one full year of searching. From all outside appearances, this search has been distinguished only by footdragging and quite carefully guarded secrecy, the latter perhaps intended to not expose the former.

Secondly, has been the failure to achieve any meaningful curriculum reform. The slight reduction in the total number of required hours and the liberalization of the foreign language requirement are a step in the right direction, but nonetheless seem of little import in the light of the major redesign of the curriculum requirements proposed by the Associate Dean for Academic Affairs and his cohorts on the ad hoc curriculum revision committee. Presently the more significant sections of this proposal are grounded in the Academic Affairs Board, with what some faculty members consider objectionable sections holding up passage of the best. These would provide students with greater freedom and yet maintain the college's high academic standards.

Thirdly, the much needed calendar reform may yet suffer a fate similar to that of the curriculum revision proposal. The proposed 4-1-4 still stands some chance of approval this year, though disagreement over the worth of the one-month interim might delay calendar reform for another year.

Besides the disappointment accruing from the failure to achieve any of the above, the campus community has witnessed a growing disillusionment with the efficacy and power of the so-called policy-making boards as the administration, wielding the power of the purse, has proven that it can effectively circumscribe them.

The chief cause of this disillusionment was a poorly written proposal for the restructuring of committees dealing with extra-curricular activities. This proposal is in itself another manifestation of the slipshod handling of many policy proposals this year.

The cause of all this inefficiency and carelessness is not easy to pinpoint. It has been said that it resides in many faculty members' feeling that with the recent changes in chapel regulations and housing rules it is now time to see where Hope College is before attempting further changes. It has also been attributed to the lack of a president providing strong leadership. And it has been explained by saying that the faculty are less willing to accept changes which strike home; that is, changes in the curriculum.

But these seem only partially satisfactory. There seems to be a general avoidance on campus of putting one's nose to the grindstone; it is as if the introspective, hedonistic, love-everybody philosophy of the Pine Grove frisbee flippers has infected much of the faculty and administration producing widespread disinterest in things corporate, including Hope College.

Already the apathy of students has been seen in the election of student body officers and board memberships, when less than one-third of the student body voted. The conservative leaning of both the students running for office and those elected reveal that what could be called the radical-liberals have already opted out of the system. The fates of the curriculum revision show that the conservative faculty are doing more homework than their liberal colleagues.

For Hope College to work well, and for it to grow, not as a physical plant, but as a community of scholars, it will take much hard work within the corporate structure; neither students nor faculty can choose to opt out and not pay in terms of the quality of their college.

Garrett DeGraff



WASPs in the mess

by Art Buchwald



There was so much publicity attached to the announcement last week when the U.S. Navy promoted its first black officer to rear admiral that little attention was paid to another breakthrough in rigid Navy tradition. With no little pride the Navy announced that it had appointed its first white Anglo-Saxon Protestant waiter to serve in a U.S. Navy officers' mess.

The lucky seaman was John Paul Jones VII of Akron, Ohio.

UP UNTIL SEAMAN Jones' appointment as mess boy, only Filipino and black sailors were permitted to serve naval officers. But after a secret Defense Department race relations report, it was decided that if the Navy was going to have black admirals it would have to have white mess boys to even things out.

Although the U.S. Army, Air Force and Marine Corps all use WASP mess attendants, the Navy, according to the report, had been dragging its feet. The Navy kept saying that it couldn't find any qualified WASP seamen to wait on officers' tables but the report found that mess boys in the Navy were not being selected according to qualifications, but according to race.

"THERE ARE MANY white sailors who are as good at serving officers as blacks and Filipinos," the report stated. "They have just not been given the opportunity to prove it. It is our opinion that if the U.S. Navy hopes to recruit more members of the Anglo-Saxon race, it had better open up its kitchen and pantries to Caucasian servicemen."

Stung by the report, the Navy denied that John Paul Jones VII had been appointed to serve in an officers' mess because he was white.

"JONES," A NAVY spokesman said, "was selected because he was the most qualified waiter we could find."

The public information officer was questioned about the fact that Jones' appointment came only one week after the

Defense Department report was leaked to the press.

"I'll admit," he said, "it sounds like a coincidence, but the U.S. Navy, and you are going to have to take my word for this, has been looking for qualified WASP mess boys for the last 192 years."

"I WOULD LIKE TO add, gentlemen, that John Paul Jones VII will not be the last WASP mess boy to make it in the Navy. It is our policy to see that our officers' galleys are staffed by the best men available, regardless of race, creed or color."

The public information officer then introduced Seaman Jones to the press. Jones read a statement: "I am very proud to be the first one of my race to be selected by the U.S. Navy to serve in an officers' mess. For many years WASP seamen were only allowed to work in gunnery, engines, aviation, navigation and radar. We were not permitted to work in the pantry. I believe this policy, which has now been changed, will benefit not only my brother WASPs, but the U.S. Navy as well."

Seaman Jones was asked if he expected to find any hostility among the other mess boys.

"PERHAPS AT FIRST but I'm going to prove that WASPs can do anything Filipinos can. I feel I represent every white Anglo-Saxon Protestant whose dream it has been for 192 years to serve in Navy officers' messes on land as well as on sea. This is a golden opportunity, and I plan to make the most of it."

After the press conference Seaman John Paul Jones VII was taken to the White House, where President Nixon presented him with a white mess jacket and an aluminum tray. Witnessing the scene was Jones' father, a retired U.S. Navy admiral, who at the end of the ceremony broke into tears.

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anchor review

Tango: a humorous, horrifying glimpse at life

Editor's Note: This week's anchor review is written by critiques editor Kay Hubbard. She reviews the theatre department production of *Tango*, playing this week Wednesday through Saturday in the Little Theatre. (Admission: \$1.50)

"If you'd lived in those days, you'd know how much we've done for you. You have no idea what the world was like then. Can you imagine how much courage it took to dance the tango? Do you realize that in those days there were hardly any fallen women? That the only recognized style of painting was naturalism? That the theater was utterly bourgeois? Stifling. Insufferable..."

"DON'T YOU see that you've deprived me of every last chance to revolt? You've been nonconformists so long that there aren't any conventions left to rebel against. You've left nothing for me... nothing! Your only norm is the absence of all norms. The only thing left for me to rebel against is you... you and your immorality."

This exchange between Stomil, an eccentric artist always dressed in unbuttoned pajamas and conducting theatrical experiments, and his straight son Arthur, a serious, fanatic young man searching for some kind of order in the universe, established the situation that is the focus of Mrozek's study of the nature and effects of revolution. Arthur's need to rebel drives him to seek the re-establishment of the old moral code

and the security of the conventions that his parents have fought so hard to destroy. He enlists the aid of his weak and pitiful great-uncle, Eugene, and his attractive cousin, Ala, to force his family to revere tradition (epitomized in the white, church wedding of Ala and Arthur).

BUT ARTHUR finds that he cannot, in all honesty, return to a moral code that is no longer viable. He searches for a new idea to justify his revolt, concluding that power over life and death is his ultimate justification. If society has nothing else, it will have order, and brute force precludes the shape that order will assume. Arthur discovers too late that if brute force is to be all-powerful, it is the brutes who will control the order. Arthur is finally destroyed by the incarnation of his ideal.

Although it is admittedly a play of ideas, *Tango* never becomes a mere philosophical treatise. The absurdity of human existence is revealed when an ironic twist of the plot keeps the characters from ever taking themselves too seriously. When Arthur announces his intention of becoming a doctor, Eleanor screams, "What?" A disgrace to the whole family! I've always dreamed of his becoming an artist. When I was carrying him in my womb, I ran through the woods stark naked singing Bach. All for nothing!" To which Arthur replies, "Maybe you sang out of tune."

THE HOPE College production of *Tango* is somewhat uneven

and rough, but finally, enjoyable and thought-provoking.

The limitations of the Little Theater have been dealt with effectively. The demands of the script make this a difficult set to design for a small stage, but there are no major problems that Michael Grindstaff has not taken care of. The lighting is somewhat disturbing as it is neither subtle nor clear, and several effects are distracting rather than interpretive.

THE SMALL acting area causes difficulty in movement, especially in the many chase sequences. John Tammi's direction is smooth with only occasional moments when the audience's credulity is strained. Especially well done is the long scene between Arthur and Stomil as they discuss the possibility for tragedy in modern life. The scene, when read, is static and rhetorical, but George Ralph as Stomil and David Oosting as Arthur build to the illogical, absurd climax in one of the most exciting scenes of the play.

Generally, the acting performances are adequate, but sometimes two-dimensional and inconsistent. The audience is not really prepared for many of the character changes that happen, especially in the third act.

OOSTING DOES exceptionally well as Arthur, capturing the frantic, intense spirit of the character. There is some lack of variety in the interpretation, but Oosting's flights of genuine emotional response carry him through.



Ralph as Stomil and Edward Whittaker as Uncle Eugene handle their parts well. Paul Bach's interpretation of Eddie is disappointing; somehow Bach never quite achieves the strength necessary to make the end of the play believable.

SUE ELLEN WISE'S portrayal of Eleanor is consistent and clear, although stereotyped. The difficult acting problem of playing an old woman without the temperament of an old woman is attempted by Arlene Van Steveninck. Eugenia emerges as a sometimes

spritely old lady, sometimes troublesome young woman. Barbara Watt's interpretation of Ala lacks the emotional depth of the character, but has some good moments (for example, when she hides under Uncle Eugene's derby and pouts).

Tango has been called a parable of Western culture, a twentieth-century *Hamlet* and an expose of "power's savage parody of logic." Certainly it is not a simple play; it is humorous and horrifying. You'll want to talk about it.

Greening of America: a revolutionist's naivete

Editor's Note: This week's anchor review is written by sophomore philosophy major, Neal Freedman. He reviews *The Greening of America* by Charles Reich (Random House, \$8.95).

There is no better proof that all history is the history of repetition, that new thoughts are really old thoughts dressed up in contemporary language, than the cyclic recurrence of those who deny this very process, who believe in the perfectibility of man and the inevitability of progress. A further proof is that standing directly next to these great optimists of history are unavoidably those who cynically discount them as wishful thinkers, fools of a grand sort, myth makers who have only to look at history to see that the only true enlightenment is that which denies the possibility of enlightenment.

NOW, SINCE THE fact that history inevitably and identically repeats itself has been irrefutably established, it is a mere matter of deduction to conclude that Charles Reich, author of *The Greening of America*, is the historical reincarnation of Antoine Nicolas de Condorcet, author of *The Progress of the Human Mind*. Condorcet, a contributor to the French Enlightenment, strongly opposed the Old Regime: Reich opposes an old regime called the Corporate State. Condorcet was a moderate in regard to the means of the Revolution and for this

reason he was imprisoned by the more radical Reign of Terror in 1794. Reich, too believes that the Revolution in this country will succeed without violence (so we already know his fate).

Condorcet thought he stood on the threshold of the tenth and final stage of human history, the climax of man's progress, his liberation through Reason and Science (Enlightenment I: of the Mind); Reich believes that we in the United States stand on the threshold of the Age of Aquarius, the liberation of man from Technology and the Technocratic State, through Love, Innocence and Bell-Bottom Pants (Enlightenment II: of the Heart). It's as self-evident as my natural rights! Condorcet, disguised as a Yale Law Professor and writing under an assumed name, has returned to correct his mistakes.

REICH PROCEEDS, just as his previous self did, historically to show the truth of his prophecy. Since Science and Reason have failed as the weapons of Liberation, they have been replaced by what Reich calls Consciousness. Consciousness is a pattern of measured responses which characterize an age. Thus Consciousness I is the old American ideal of the rugged individual, the inner-directed moralist sacrificing himself in his personal battle with nature. He is the pioneer of the West and the robber baron of the East.

Consciousness II, epitomized by the New Deal, is the spirit of the Organization Man (a la Whyte)

whose efforts in life are for what he thinks to be the common good. He is obsessed with the principles of efficiency, control and order. Consciousness I failed in its vision, which explains Consciousness II. Still, remnants of Consciousness I have survived, and these diehards of bygone days struggle with Consciousness II. This is what we usually call politics.

REICH SEES THE flaw in Condorcet's predictions. Man's spirit of scientific inquiry combined with his tremendous prowess for actions which promote the good of all has produced a "mindless juggernaut" which, far from liberating man from injustice, ignorance and poverty, has made him into a powerless, often willing, slave to all three. The Corporate State, a highly effective and structured social machine developed through the merger of Big Business and Big Government (until one cannot be distinguished from the other), is dedicated to the perpetuation of the freedom of unfreedom. It insures this through repressive violence and through more subtle, though no less violent, means.

The most affluent citizens of the Corporate State are its most impoverished souls. They lead routine, standardized existences. They buy color televisions and deodorant soap. Blindly hedonistic and materialistic, they have lost the sensibilities and values which characterize real human beings. Consciousness II: the spirit of automation and consumption. So, where lies liberation?

YOU GUESSED IT. Where there is a Consciousness II, there is a Consciousness III waiting to be developed. Consciousness III is "childlike, breathless, reverent, innocent," anti-materialistic, honest, loving, joyful, optimistic, etc., all those qualities we associate with the new hippie generation (That's you and I, brothers! Sing a song of yourself!)

Consciousness III has developed because something has gone wrong with the machine. The circuits are being overloaded with contradictions. Middle-class fathers work hard at a tedious, meaningless existence to provide their children with color televisions which expose the Vietnam war and the urban ghetto. The system is just beginning to self-destruct. Artificiality, sterility, exploitation and death-dealing are being exposed!

THE MIDDLE-CLASS youth of this country have received the divine illumination. Rock bands, drugs, free love, tie-dyed shirts and bell-bottom pants (Reich says the last make you want to dance in the streets!) are showing the way. The Revolution is here! A new freedom is growing! This will be a new nation, a new example for mankind to follow!

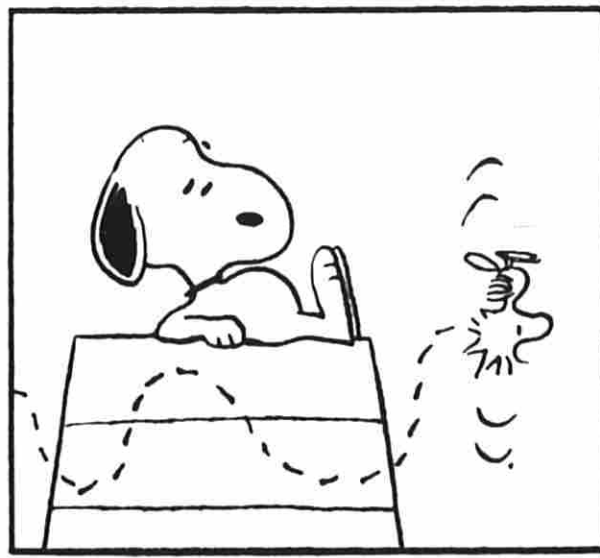
Poor, poor Mr. Reich. He looked at his smiling, long-haired (rich) students at Yale and got all excited. He got so excited that he forgot all about Janis Joplin, Jimi Hendrix, Altamont, heroine addicts, the violent New Left and so on. Poor Mr. Reich, he has been taken in.

UNCOMPREHENDING Mr. Reich. He sympathizes with Herbert Marcuse, but fails to understand Marcuse's stress on the ability of the State to incorporate sub-cultures into the system and thus negating sub-cultures as subversive threats. Reich fails to understand that the news on television is interrupted periodically by commercials showing bosomy broads in bubble baths. This makes the "exposed" murder of Vietnamese villagers much more palatable.

Naive Mr. Reich. He is naive to believe that Consciousness III is so very genuine and pure. More often than not Consciousness III is negative consciousness—consciousness of escapism and retreat. And, even if this is not so; if Consciousness III is truly a revolutionary consciousness (which I doubt), Reich is naive enough to believe that rebellion will be successful through consciousness alone. He is wrong. Revolution in this country will require a radical force. The conversion of Consciousness I and Consciousness II will not happen peacefully, if at all.

Condorcet has returned to haunt us. He is again popularizing the old myth of progress. *The Greening of America*, "the Establishment version of revolution" (Marcuse), has attracted much attention as an enlightened work. Enlightenment II, however, will prove as successful as Enlightenment I. I am regretfully recalcitrant. But no amount of wishful thinking can hide the truth.

The Best of Peanuts



anchor essay

1970-71: the 'Year of the Great Nothingness'

by Drew Hinderer

Last September I wrote an essay about the "Year of the Great Moratoriums" and our response to it, which I called "The Protest Experience." I claimed then that we'd drifted into a certain way of living that didn't depend upon actually solving moral and political problems, but upon making our little cry of outrage and going on placidly with a life grown comfortable and familiar with brutality, cruelty and violence.

INSTEAD OF dealing with real political and social problems, I said, we dealt with ourselves, translating our political and social gestures into existential gestures, turning inward to self-examinations and personal "growing" experiences. We lived our alienation as a sense of fulfillment, adjusting to the concrete moral evils and actual violence beneath our society by our adeptness with the appropriate cliché; grumbling righteously we did nothing.

The year now ending has not proven me mistaken: if it was a notable year, it must be called the "Year of the Great Nothingness"

in which we learned to substitute silence for our outcries and protestations. It has not been for lack of issues: the war has taken a new and ugly shape, widening in scope and narrowing in American participation simultaneously, and events closer to home have thrown the legal system and our own educational purposes up for view. But we have not responded.

POLITICALLY, is our non-response a recognition that we are a group without status, without power in the face of the American amiability? Is it because our causes have been watered down and usurped by the masses? Is it because we have lost a view of anything better, truer, more honest?

Certainly what we cried out for last year, when we cried out for it, has become institutionalized, or discredited. We saw that last month in Washington. The veterans' march was moving and influential (to the extent that any protest can be influential); the students' march was disgusting and tiresome; or worse, it was boring. The veterans are an

expression of the institutionalization of our previous outrage; the students are an expression of the discreditation of confrontation methods, and of us by implication. But few of us are conscious of this development. It is not this consciousness that has brought on our non-responsiveness.

WE HAVE FACED a crisis in law, even here. Theft has gone on to ridiculous lengths. And we have complied with it, we have participated in it because we perceive our legal system as capricious when it deals with us. We have often known when a criminal action was about to happen, yet we have steadily refused to stop it, for we know that to invoke the police is to deny that a situation that spawns crime exists, that it must be dealt with, and to suggest that it is only particular offenders that must be punished. We know that the situation involves more than particular offenders. We are all guilty, and we know it.

To invoke the law is to establish hypocrisy and give up any hope that the base problem might be dealt with. We know our guilt and we revel in it; it is a mark of our identity as students, it is our character. Is it then this guilt that prevents us from acting in legally responsible ways? Or is it our perception that the legal system will move swiftly only to punish, never to alter social wrongs?

SOME OF US have reached the end of our educational experience at Hope. It is a frustrating end: we find that we are worthless. Measured like all Americans as commodities, we find that we are unwanted and unneeded, even the best of us as we rank ourselves, in a society that calls its intelligentsia a peripheral luxury. Some of us, myself included, will go on to postpone our rejection to a later

time. But the rest of us — where are the jobs for we that have dreamed the great dream, who have worked hard and gotten our degree? Is there a place in our society for us? Is there a place in our society where we can make a significant contribution?

Again, to the extent that we respond, we turn inward. We are told that we have value, but society rejects us as commodities. Doesn't this suggest that the college that seemed to be society's training ground has been wrong in molding us, that we ought to have our personal worth recognized in courses per se? And we have begun to walk this road. We call it "experiential learning," where credits are given for our presence, for what we might contribute from our experience, and for what we do together. Three hours for painting theatrical sets, three hours for debunking what scholars do, sixteen hours for watching psychiatrists work in hospitals. Why not three hours for marching in Washington, three hours for walking the dog, sixteen hours for having a love affair.

THE COLLEGE has unknowingly acquiesced in this; we still have no uniform educational philosophy, though it must be said that "experiential learning" is yet the exception rather than the rule — that is a credit to some of the very faculty we have cursed for their implacable irrelevancy.

There is a second manifestation of this inward turning in our educational experience: to an unusually enlarged degree, we have ceased to differentiate between what used to be called "academic speculation" and personal examination. It seems no longer possible to consider hypothetical cases: when we talk about God, for example, it is no longer possible to do theology apart

from threats to sundry personal rocks of faith. The approach is pervasive; it extends to every conceivable question about values, any conceivable question about which one might have an opinion not directly a matter of fact. When this happens, inquiry stops.

SO WE have turned inward. We live our guilt, our distrust and our willing ignorance as fulfillment, and are absolved from acting by our very sense of fulfillment. The substitution of ourselves in the place of every other possible value, the search for knowledge, social or political issues or whatever, has turned the educational process into a search for health. One easily gets the feeling that what most of us have in mind by a relevant college experience is mere acceptance.

HDICC warns II-S deferments may be ended

The Holland Draft Information and Counseling Center has acknowledged that new II-S student under-graduate deferments may not be granted beyond July 1, 1971.

However, it is possible that those deferments now held by students may be renewable next fall, stated Martin Wessendorf, student advisor to the HDICC.

Because of impending changes in the draft law, the II-S deferment may become obsolete, Wessendorf pointed out. He urged students who do not now have a II-S to apply for the deferment before the end of the current academic year. Only students currently holding a II-S deferment will be eligible for a renewal next year, Wessendorf stated.

Garrett DeGraff selected to edit 'anchor;' Farrar to head 'Opus'

Garrett DeGraff was named editor of the Hope College *anchor* for the 1971-72 academic year by the Student Communications Media Committee Tuesday.

The committee also selected Steve Farrar to edit the *Opus*, Lynda Wiff to edit the Milestone and named Doug Levine General Manager of WTAS.

DeGraff, a senior, will be returning to Hope to complete work on his English major. The Schenectady, New York resident has been a member of the *anchor* since his freshman year when he worked as a reporter. The next year he served as news editor and as a junior he was assistant editor.

The first semester of the current year DeGraff studied at the University of Novi Sad,

Yugoslavia, and this semester he has worked as associate editor under editor Gerald Swieringa.

Farrar, who will be a senior next fall, has written for the *Opus* for several years. The English major is being published this spring in an anthology of modern poetry.

The new editor of the Milestone, Lynda Wiff, is a sophomore. She is currently assistant editor.

Doug Levine, a junior, has served for two years as music director of WTAS.

DeGraff announced that junior Bob Roos will assist him next year as associate editor. The staffs of the *Opus*, Milestone and WTAS have not yet been announced.

Ralph elected recipient of '71 H.O.P.E. award

Assistant Professor of Theatre and chairman of the department George Ralph has been named the 1971 recipient of the H.O.P.E. Award, it was announced Thursday.

THE AWARD, which has been presented annually for the last four years, is given at the discretion of members of the graduating class who vote for Hope's Outstanding Professor-Educator, the faculty member who best typifies the distinctive qualities of the Hope college educator.

A member of the faculty since 1966, Ralph was graduated by Stanford University in 1957, where he served as Student Body President. He received the Bachelor of Divinity degree from Union Theological Seminary in 1960, and earned his master's degree in theatre from Northwestern University in 1966.

RALPH HAS been active in improvisational theatre, and has directed the Little Theatre's productions of *Sign of Jonah*, and *In White America*.

He enjoys acting, and has participated extensively in many Little Theatre productions in this capacity. Ralph's philosophy is that any teacher who is teaching acting should be acting himself. Currently, he is appearing in *Tango*.

RALPH IS also known for his "Religion and Drama" course, which bears the distinction of being "the only senior seminar course that is so popular that they've had to open two sections," according to junior theatre major Kay Hubbard.

When asked how he felt when he heard about the honor, Ralph said simply, "I was very surprised."

"He's just a fine man—a really fine man," commented one senior woman. "He doesn't flaunt his intelligence."

Neckers named

Sloan Res. fellow

Dr. Douglas C. Neckers, associate professor of chemistry, has been named a Sloan Research Fellow by the Alfred P. Sloan Foundation.

NECKERS WAS one of 77 young scientists selected from 500 nominees for their research potential on the basis of nominations by senior colleagues.

Neckers is the only winner from a Michigan college or university and is one of just two fellows from private liberal arts colleges in the United States.

NECKERS AND the other Sloan Fellows will receive an average of \$8,750 a year over a two year period beginning in September. Neckers said he will use a high proportion of his grant for stipends for student research assistants.

The Sloan Fellowship program is designed to allow research latitude to its recipients. The Fellowship may be used for the purchase of equipment and supplies, student stipends, support of technical and scientific assistance, professional travel, summer support and other purposes.

Grad students announced

The following 72 graduating seniors have been accepted for graduate study. This year Hope will graduate 373 students at the commencement exercises to be held June 7.

David Abell — University of Michigan — sociology
John Allen — Western Theological Seminary
Rosezina Bard — City College of New York University — French
Dan Bird — Univ. of Michigan School of Social Work
George Bishop — Yale University — 3 year NSF Fellowship in social psychology
Joanne Blank — Univ. of Wisconsin — MAT program in sociology
Jim Brainard — Indiana University — graduate assistantship in chemistry
Thomas Brown — Univ. of Colorado — tuition fellowship for study in the Classics
Kira Burdick — Rutgers University — French
Jennifer Cannon — Montana State University — physical education
Greg Conway — Temple University — art
Manuel Cuba — NEW School for Social Research
Robert Davis — Howard University — art
Barbara DeHaan — Wayne State University — sociology
Loren DeHaan — Univ. of Michigan Dental School
Judy DeSchmidt — Appalachian State University — graduate assistantship in psychology
Tim DeVoogd — Univ. of Illinois — research assistantship in experimental psychology
Teunis DeYoung — Western Theological Seminary
Jack Doorlag — Western Theological Seminary
Fred Ebeling — Univ. of Illinois — research assistantship in electrical engineering
Bob Essink — Univ. of Illinois — Hospital administration
Nancy Flier — Univ. of Indiana
Bradley Floyd — Univ. of Bowling Green — biology
Kwesi Fumey — Duke University — microbiology
Ed Garder — Western Michigan University — economics
Terry Gardner — Princeton Theological Seminary — grant
Michael Grant — Univ. of Cincinnati — graduate assistantship in chemistry
Philip Grawburg — Western Theological Seminary
Paul Hilbelink — University of Nevada — geology
Janet Hildebrand — Univ. of Texas — research assistantship in German
Drew Hinderer — Univ. of Michigan — Danforth Teaching Apprenticeship and tuition grant in philosophy
Adelheid Holthuis — Univ. of Hawaii — graduate assistantship in German
Francis Hooper — Syracuse University, Maxwell School of Citizenship and Public Affairs
David Huang — Marquette University — medical school
Art Hudak — Western Theological Seminary
Robert Jamison — Loyola University — counseling psychology
Lynn Jones — Southern Illinois University — teaching assistantship in German

John Kemink — Univ. of Michigan — medical school
Mark Kielhorn — Wayne State University — School of Social Work
James Koert — Univ. of California, Berkeley — graduate assistantship in chemistry
Brian Koop — Univ. of Michigan — economics
Carolyn Krahe — Univ. of Colorado — international relations
Alan Kuening — Western Michigan University — economics
Natalie Larsen — Univ. of Minnesota — graduate assistantship in chemistry
Barbara Michalak — Univ. of Michigan — teaching assistantship in chemistry
Linda Morrison — Columbia University School of Social Work
Virginia Mrizek — Univ. of Illinois — sociology
Laura Mumford — Johns Hopkins University Medical School
Joyce Newell — Michigan State University — 3 year NDEA fellowship in math
Pam Parker — Univ. of Ohio — economics
Ruben Perez — Univ. of Notre Dame — graduate assistantship in chemistry
Dan Powers — Wayne State University School of Medicine
Linda Provo — Univ. of Illinois — fellowship in geology
Mark Rockley — Cornell University — graduate assistantship in chemistry
Carol Rynbrandt — New York University — physical education
Barry Schreiber — Univ. of Washington — research assistantship in social psychology
Ric Scott — Univ. of Illinois — Physical Ed.
Alan Scrafford — Michigan State University
Richard Shuren — Western Michigan University — biology
Don Smeenge — Univ. of Illinois School of Social Work
Fern Sterk — Michigan State University — botany
Doug Tepper — Michigan State University — math
Peter 't Hoen — Calvin Theological Seminary
Mark VandeBrake — Wayne State University — art
Hendrika VandKamp — Univ. of Massachusetts — NIMH Fellowship in clinical psychology
Lynn VanderByl — Syracuse University — teaching assistantship in botany
Wayne VanderByl — Albany Law School
Mark VanDort — Stanford University — Woodrow Wilson Delegate and graduate assistantship in chemistry
Calvin van Holland — University of Nevada — geology
Gary Van Kempen — Michigan State University — graduate assistantship in chemistry
Steve VanPelt — Emory University Medical School
Tom Vickrey — Texas Technological University — chemistry
Linda Ward — George Peabody University — MAT in special education
Doug Westveer — Michigan State University College of Human Medicine
Chris Weurding — Northwestern University — graduate assistantship in journalism
Vivian Yeo — Cornell University — biology